

M 1952

Group I

Tuesday, October 27, 1970

Barn

Mr. Nyland's Birthday

MR. NYLAND: It's dark, isn't it? So unless we put up some plastic, I think this will be the place of the meetings in the future. We cannot hope for much warm weather anymore. Usually around my birthday that's the last frost, or the first frost - or whatever it is - it is the killing frost. I remember that for my birthday, being quite fond of zinnias, it was always a toss-up, would there be any left for my birthday or not. And many times, just a couple of days before, everything would be killed, zinnias particularly because they are sensitive.

So here we sit, October 27. What would you really expect: a kind of a birthday speech in which I now talk about my own life and what I wish for myself, or what I believe we could hope for totally, as a group? How will we talk? You see, the birthday comes at the right place, having in mind now gradually to loosen myself up from certain activities. I just would like to make it quite clear that it's not a question for me not to remain in contact with all of you, with the groups as a whole, with all the different groups wherever they may be; because we have started something, it has to be maintained. Talking about A-B-C, I cannot start with A and B and C and not continue when in that alphabet it will have to go to the bitter end. It only takes a little differ-

ent kind of a form; and I would almost say, for obvious reasons which I believe everybody can understand, we have in mind growth for each one of us.

Our whole idea and motivations of Work are centered around the possibility of evolution. Of course we start with having that kind of belief that it is possible for a human being to understand the aim and the purpose of his life. And although we may have many times great difficulties in understanding it and looking at the conditions of the Earth which many times are not helpful at all to explain things, and our mind not always being able either to explain things away or to understand them fully, that we are up against it. And I don't blame anyone for having at times doubts about the possibility even of achieving a reasonable aim. There must be something of course that keeps us going, which is the constant attention that Life gives us in knocking on the door of one's heart. And it is this constancy of that kind of Life as exemplified in the blood stream, and that what takes care of our ordinary physical existence in which, in the body, it is allowed to have a couple of other organs which are differently adjusted and which have within them the possibility of a further understanding - at least there is a chance that they could develop. It is the belief in that development that brings us together. And for that reason we try in many different ways to create conditions which are conducive; so that when ordinary life is a little bit terrible and not always understandable at all, and even seems to be quite contrary to the kind of an aim, that we are allowed to see certain things which are now hidden; that of course in a very general way we say that Mother Nature will not allow us to see it. It is not entirely true.

I've explained it a few times, that if one can look at Mother Nature and the Earth and the place they are, and assuming that Mother Nature is like a

personality which we are famil--familiar with - we call it 'Mother Earth' sometimes - having a definite place to fulfill in her own life - if that is a real mother - in caring for the Earth, that that relationship then is expressed in the desire on the part of the Earth as a whole of also wishing to evolve. And of course in that sense becomes very much the same in principle in what we wish as a human being, and whatever there is of us as part of the Earth, having allowing--allowances then from Mother Earth to look at ourselves, and to discover the two different centers which are functioning in a little different way. Of course, we know there is a difference between those two centers and the third. And then simply that we have not paid enough attention to the development of those two centers has made the physical center a little bit too much and overbearing; and that the first realization is that conditions for a human being in an unconscious state are really 'topsy-turvy'; and they are not answering in accordance with the general evolutionary Law when we have in mind to reach the Sun Absolute or Absolute Understanding. That of course that we become a little bit hesitant every once in a while thinking why should we, tiny human beings on Earth, and specks of dust, and slugs, have even any idea and a wish for evolution; and why is it really that we cannot be satisfied with the way we are? Apparently we are not. Apparently there is something in us even as a group wanting to come together and talk.

I see this, this kind of a birthday for me, as a certain end - not of an era - but an end of certain ways of functioning; and putting on the basis of that a different way of functioning now, wanting then to relate to Work in a different way. And the main reason is really that I feel that it is necessary that each person grows on his own accord; that each person must take stock of what he believes he is and what

he feels he wishes; and for each person to become very clear about his own motivation.

We're going into a kind of a - if you want to compare it - a movement. In the beginning in a movement one explains how to move, and one learns gradually relationships between the arms and the head and the feet or the legs and the body itself. And during that first period, which sometimes is long - particularly when the movements are not so easy to do, to follow, and where the mind is a little sluggish and where the body does not want to answer immediately to an order - that then we become dependent a great deal on that what is a group together. And very often of course it takes on the form of imitating what someone else is doing.

I think having meetings and talking and being exposed to the ideas as a group, and taking in many things that perhaps are new - not necessarily familiar, but can find a familiar place in yourself and then start to germinate, dependent entirely then on the kind of conditions that you wish to create for them - that then you are dependent on each other. And although we continue with that kind of an activity, but this time with an accent on the outside manifestation and working in the world as a whole - as much as we can, as much as the Chardavogne Barn Activities will allow us to have contact with the outside world - that then of course this realization of a trunk, and our own root system of where we come from, comes a little bit more to the foreground in a certain way. But you see, although that what is now a trunk as a group is still made up of different cells which, combined, belong to the trunk, but which when they are separate belong to the Life-giving force inside of the tree. And it is then necessary that such an understanding becomes more and more developed and less and less dependent on a group, and particularly of course less and less dependent on me, trying to explain to you all the time what is Work and what one should do and if possible, or if necessary sometimes, to

correct you in some of the statements you make.

A great deal of that will now be stopped - I say quite intentionally stopped - in order to give yourself a chance to grow, by yourself and together with each other. We will continue with the groups we have now: the Monday and the two Thursday groups. I would like to see more and more smaller groups - very much groups like a nucleus in which the people come together to talk about Work, without having any idea that they have to answer questions. I would like to take that away. Answering questions of course are quite right for certain purposes; because in a group specially you would have to answer a question almost immediately, and it does require a great deal of facility of your mind to catch the right kind of a thought which belongs to an answer, and that in an answer you have to give a logical sequence of your own thinking, and the process has to be understandable, flexible, and of course clear. It's a little different when you answer tapes from other cities, because then you can think and you can wait a little bit; and when you are dictating or after you have listened to the tape and you can think how will I answer that and that question, you have time, and it is much easier perhaps then to formulate. And if you are not satisfied you can repeat it until you become satisfied. But what I still now would like is not to have any chance to have to tell someone else and try to convince them.

The accent on such--of such little groups I would like to see as those who are more or less of the same equality - either as age or perhaps even in development - not more than seven - of which I think there could be many - at least ten - who every once in a while when they feel like it - and not necessarily every week - could get together for the purpose of determining what is Work, what is their experience; to exchange such experiences, and to come, for themselves, to a certain clarity about concepts which are not as yet clear, but which can perhaps be explained

by someone in that little bit of a group. I don't want large groups at all. Large groups become very often then that a few answer, even if it is a nucleus. They have their place, but the place that I'm now talking about, the purpose of such a group, is quite different from this what I now mean. What I now mean is very much an extension of reading together, in which then the questions that do come up because of the reading need not necessarily be answered, but maybe can be mentioned in order to indicate that there is a difficulty of knowing what is really meant, and perhaps someone else can put me on the right road, so that then I can continue with my own thoughts and my own wish and my own application.

How this will work out I do not know. I think it's necessary for some people of course to take an initiative, the same way as you do it when you want to have a reading group. And of course reading groups again and again should exist and continue. Sometimes a small group to listen to a certain section of a tape that you remember - that may be helpful also. But the main purpose is that you have an exchange on a level with friends, so that with the friends there is absolutely no reason to criticize you in any way whatsoever; so that one takes away all desire to shine or to distinguish yourself; that the only thing you might have to overcome is to admit that you don't know certain things. But when that is understood by all, there is more than enough to talk about for all of them - all seven - about the things that no one of the seven - or perhaps even all of them - don't understand. There are many things you don't understand, many more than what you do know. And I think it could create among those of same kind of an age, the same kind of experience, on a friendship basis, wanting to talk about Work like you perhaps would like to talk about some section of history; or when you and a few others have studied

medieval literature, that also for such a purpose you could come together and talk about Chaucer. I really have in mind that such an ideal kind of a group could start to function so effectively. I don't think you should have any tape recording of it. I think you just should go and get together and see what it comes to. It is, of course, possible that certain questions remain a little impure, and that perhaps you would write them up and then maybe we have a chance to talk about them.

What I want to maintain, as you know, is the music evening. And it may be then, as we have talked about, on a Saturday instead of the Friday. I would like to continue to play a little music; I also would like to have a chance to say a few words, not for the sake of saying it, but for the sake of bringing out at times certain things that have occurred to me - to have an outlet, judging by perhaps the necessity of having to explain a few things regarding Work, which you might say have come to my notice - and I would like then to try to straighten it out.

You will not lose contact with me. I don't believe it is really possible. I personally would not want it. You will lose contact when I die. Up to that time I still remain available; I don't withdraw. I will have a little more free time, perhaps - even perhaps that. Perhaps I can arrange it. Perhaps I can have a little freedom. I said the other day I still have responsibility for Movements, and I will continue with that for a little while. I do believe it is necessary. I also may go to some place like the West Coast, or even I've said Boston, or some other place where I think I ought to spend a couple of days. We will see what can happen. Friday we will still talk a little bit. Maybe we will record it, maybe not. I'm not quite sure. I will be at Firefly House most of the time. I will live there in privacy. I will want to write. I will want to be able to collect certain data which I think may be useful for the continuation of what we have started. And then, as I said



some time ago, publish it - not for the public; again I want to emphasize that - only for us; so that no damage can happen to the outside world, and that there is no other reason on my part than just to put a few things on paper and to--to help you, for your sake, to see if it could be of some use.

The reason why I don't think I can separate myself from you is brought home a great deal by this birthday. I cannot go into detail about different things - the notes and the kind of things I have received. People have tried to express certain thoughts and feelings, and it makes me feel, to some extent I would say, that it was all right what we have done so far; and that even when some people have left, others have come, and that the total quantity has increased. I'm interested now in the continuation of quality. Again I say, we talked about that. I want to make so certain that what we talk about makes sense, that when one even talks with other people who, let's say, are interested in something else, or have gone on a certain road and perhaps have left us, and then say it is this and that in Sufi or it is something else, and it is more appealing to me like Jung; that with such people, if you ever have any contact, that it could be made clear by--to them what is it that keeps you in a Gurdjieffian group, what is it for yourself that you wish. There is going to be a variety of different kinds of opinions. There will be many people, particularly when you don't have to come regularly to a meeting which I conduct, there is a great chance that you will start to misquote. There is also the possibility that you become superficial, and that you will just think that you know when you read something; that it will be extremely difficult for all of you as a group - and of course even individually - to maintain a level in your Work; and the emphasis now is on evolution of yourself. And all the time you have to keep in mind one thing: what is my aim in my life? What do I



I really wish to accomplish? What is there that I can believe in and work for? What is the kind of hope which is reasonable? What di--do I ask for when I pray? What do I understand of higher levels of Being, saying that I wish to go there when I talk about evolution? What is it that keeps me on the Earth now and keeps me unconscious? What is it that requires at the present time a great deal of energy so that I don't have enough desire even to wish to attend to any kind of Work for myself?

Because you see, I'm taking away a little framework. I'm taking away really that what has held us together many times as a harness. I want you to be out in the pasture, not to be bound to any kind of a carriage, represented by the group, I would like you to see what can be done when you are on your own feet. You can come to Saturday and Sunday. We will concentrate more and more on work - I've said before - dependent on how much money there is that we can spend for certain purposes. And I do believe, of course, that we have to maintain that kind of an activity, not only because it is right to be together as a group, but it will help you to be reminded and also it will at certain times require on your part a decision that you have to make, that you do it because you feel it as a responsibility. About that I cannot judge very much what you feel as responsibilities for yourself; because I will be able to judge less and less about it, and I would almost say quite intentionally. I've said several times it is not up to me to look at you and to treat you as if I were a wet nurse. I don't want to be for you a psychologist or a psychiatrist. I'm not interested in that kind of therapy. I do want you to stand up for yourself on your own feet, to be able really to become a man, if you wish to become a man; and for you to define even what it is that you call manliness or harmony, or a person in equilibrium, or to some extent remarkable; that you must have certain beliefs that you have to have the knowledge of yourself as a machinery on which you can count when it functions, but

when you cannot expect it to be more than just mechanical; and to know for yourself that that is of course the situation, regardless of the other two centers which have potentialities.

But where is the key to make the potentiality actual? That of course is the constant search, and that is why you will need; because, you see, you can compare it very much with vacation and what you will do then. That is, if you went to school and you had to be there regularly at nine o'clock or to be ready to get on the bus in order to get to the school itself, that you cannot be too late; and if you were too late then either you have to stand in the corner, or your father and mother got a little notice that you were not the right kind of a pupil. And although the desire to play hooky may have been extremely high in your case - I do not know how you were when you were younger and went to school - but at least that there was some kind of a frame in which you had to fit.

You see it's not always that way - not even with higher learning and college and university. It has become that way, that a school requires attendance and then you are judged by your attendance, and perhaps even your marks are indicated by how often the teacher sees you. It's already quite different as it used to be. I do not know much about how it is at the present time, but a European system of a university leaves you completely free. There are exams, of course, when you want a degree. But you can study, if you wish, and attend lectures, if you wish, and not attend them; and no attendance is taken. And I remember at the University of Utrecht, where I was for several years working; and during the whole year it was absolutely not necessary to have even a talk with the professor, and the subject I happened to study was minerology, chemistry, physics, biology, botany, zoology. And none of the professors cared a damn about me. They had their lectures and the

students would come, and if you couldn't you needn't even offer an excuse. And after a year and sometimes two years one would have to pass an exam. Of course it was a difficult one because you really didn't know, and sometimes the month before you would have to study, study, study. But the rest of the time you were free. That is, if there was a lecture scheduled for nine o'clock and you felt like not going and staying in bed, you could. And nobody would have anything to say about it unless your father happened to pay for it, and perhaps he came over once in a while and found you in bed. That would be too bad. But otherwise there was freedom.

And so I start to compare this now with that kind of freedom. Because the school exists and you might say lectures exist in a certain form. That is why I want a library - to give you a chance to find out if you want to. That is why we wish to have an index - the usage of certain things that are already indexed that perhaps you could find. The free exchange between any one of you with anyone else, if you want to talk about Work. The possibility, I've mentioned it once, like a Socrat--Socrates school or Pythagoras, particularly in summertime when you could sit out on a bench and really talk about the affairs of life; and I mean now from our standpoint, in a little narrowness perhaps in accordance with Gurdjieffian principles, quite definitely based on a philosophy of Objectivity, so it is not just talk about the blue sky and to be serious and in earnest about this and that and the other. The accent is still on Gurdjieff. The accent is still of how can I Work? The accent is on evolution in a certain way, trying to reach an aim in a shorter time than ordinary life will allow me. I want even-- I would like to say it in this way, that if I consider myself unconsciously as a serious, quite earnest man, that I then face a possibility of having a chance in this life to come to a--certain conclusions, and as I've said several times, to eat my Karma, and perhaps have a little left that I have to attend to in another life; but that I

really want to reduce whatever fate or my Karma has laid out for me, as a succession of many, many different lifetimes, perhaps spent on Earth, in order to learn - and gradually learn in an unconscious way - the real truth about myself and about God. And that my aim in wanting to become Objective - I sometimes say, I wished I could become Objective overnight, which is a stupid statement, but it indicates that I have such tremendous desire that I believe that it could be overnight if I only could concentrate.

Of course these are nonsensical statements, but it indicates one thing, that I wish to Work; and that therefore if I can Work and if now I become serious in this lifetime, and if now I find out a certain road which is the only way, which perhaps I could have found out even when I--if I had lived during the time of Buddha; but not knowing how many lives I have lived, and of course, not knowing how many I may have to go through again, I want to condense them. And I would like to finish in this lifetime with all the goddamned things that I have to go through, in order not to have to repeat them. It's a perfectly good aim, because it does not mean that when I live this life that I enjoy it, particularly because I know that I was born here without my wish, and that even that will I--I will die without my wish. So it is not at all that I feel in any way responsible. At the same time that what I now take becomes a responsibility in the light of finishing with this life on Earth as fast as I can to set my own Life free. And that's a crucial question, because what do I imagine of Life being free?

Supposing I through--go through ten or hundred reincarnations, supposing I come back on this Earth, supposing I already have been on this Earth many, many times and now I come to a conclusion; now or never. Supposing that now after this

lifetime, or maybe another couple when there is still a little bit of my Karma to digest, that then I come to the state of freedom, and my life is free; and it is then, according to the philosophy, fused with the Sun Absolute; that then in accordance with the fourth and the fifth Rule of Objective Morality I will help to--and--to lighten the burden of His Endlessness. I would reach a state of Martfotai, I would be able then to know what to do and to be Conscious, Conscientious and have a Will as an entity. I even would say of course that I've left Self-consciousness already for quite some time, and I'm now in a state of Cosmic Consciousness. And even after the Cosmic Consciousness has been eaten up by me, that then the three different phases I still have to go through, to make out of the Laws of phenomena, which are more or less tinted in accordance with Heptaparaparshinokh, that I gradually start to understand the Law of Three. And then there is a wish for that kind of fusion to become One in that Law as Three, and then Infinity is reached. And what is Infinity?

It is very difficult when you want to continue to think about what is it really that I call Life when it is free and is joined with all other forms of Life, so that then in that endless process, without end, it has to continue as a process of existence without form; and it has to be penetrating everywhere in space, and everywhere and always in so-called 'time.' And the state of that kind of Absoluteness, when I try to think about it and see if Infinity exists, I do not know about the existence until I can understand Omnipresence. And that whole business of Omni - I cannot understand what is this Om - Om and Omni. I 'Om' maybe. Gurdjieff means 'I-Amness' with Omni.

You see, such a concept I have to be clear what it is that I wish, if I actually wish that. Even if I do not understand how I would behave and what it is that I really

wish, I cannot come to the conclusion that when I get there that I ought to be satisfied, because even satisfaction will be out of the window. No concepts of that kind which are at the present time for me definable in terms, and not even that what I know to exist as an emotional state, not even that what I know to exist as an emotional state, not even intuition as such, not even clairvoyance as such, not even any kind of a knowledge, and perhaps not even understanding; but the totality of all understanding in that what actually is and has that Amness, and concentrated on the 'I' as 'I' Being, as a presence of something of a different nature and higher than I am. What is it that I wish out of the 'I-Amness'? 'I' and 'Am' becoming One. And then this Unity, what is that as an entity totally existing everywhere and always without form in Infinity? Is that a state for a man to be in when he wants to think about his evolution and where it should lead to? Because that is as an aim, something that one says, 'I wish to evolve'. And then I ask, what for?

You see the solution is not that way at all, because that what one considers as evolution, in the terminology now of different layers and levels of Being, philosophically expressed sometimes and sometimes indicated as a spiral, and using such symbols simply to indicate that what we are now ought to grow and grow up and grow out of what it is now, and gradually learning to understand what is the meaning by indicating different kind of levels of different kinds of density or different numbers assigned to such levels - all the little scales of Ouspensky; they always will throw me off because that is not what I want. I don't want to come to the point one and not knowing what it is, and not even knowing what to do, because is there something to do? When 'I Am' is there doing or is Amness just existence? I say, this kind of reasoning mentally expressed and sometimes quite feelingly -

wishing to be united with God in a mystic sense and to be completely yielding in that what is the totality of all such things existing, this time emotional - that I say what is the Omnipresence of benevolence for oneself; what is it that I say of Omniscience regarding that what I am? I've explained that the road towards the inner Life is exactly the same as the road towards the planets and towards the Sun, because the road from the surface of myself towards my inner Life, towards that what is for me my essential value - that what could become gradually the Essential Essence as a Magnetic Center - is away from the surface, is away from the Earth of myself - it is away from my body; and that therefore the reasoning that one says, 'I want to grow up' is really 'I want to grow within and I want to understand what is me as I am now and now on Earth, but not living on Earth, but wishing to go to that what is the point of "no return".' I'll explain that a little more. (Okay, John.) (Turning of cassette.)

The other day when I tried to find a word and someone suggested 'maze', the word I wanted was of course 'labyrinth'. When I enter into that kind of a doubtful state of not having any knowledge how to get out, there is always a point where I start to get out and it is usually half-way of getting in. If I want to go to the center of the Earth, I come to the central point, that's as far as I can go. I say it's the point of no further continuation. It's also the point of no return, because the continuation through the central point of the Earth means I go towards the other side of the Earth. There is only one point for myself, that is, the Essential Essence, from which then there is no other way than to go out. And it is really that I want for myself an understanding of evolving, that that what I want to reach within myself has the characteristic of that Magnetic Center as a point.



Then I can Be as a human being, I can Be as an animal, I can Be as a plant, I can Be as any form of matter reduced to the central point of its own atoms and nucleus. When I come to the conclusion that really what is meant by growth is the growth within myself, I also do away with concepts of recurrence and re-incarnation; because for me what becomes important then is the consideration of my life on Earth as I now find it, and to see to what extent I now can have a motivation to wish to understand the totality of myself. And in reaching my central point, that what I become is Infinity.

It is strange you see that the concepts which you always want to put in words in order to make it a little bit more, almost I would say, palatable for the mind - because the mind is so stupid; it cannot understand things and it is so limited. That it's so obvious, of course, that the mind has to become different, and that my feeling has to become total emotion, and that the centers have to be free in order to be united in order to become harmonious. All such things are logical conclusions I must come to when I sit and think a little bit about it. But how do I get there? To get first to the central point of myself; and from that standpoint all problems will be solved which are now problems inherent in the form in which I have to describe them.

What is really the cause of the wish for Consciousness and the wish for Conscience? The realization of my Life as it is. And having once discovered that this Life is in Essential Essence, Eternity, then in reaching it every once in a while either by a thought which happens to be elucidating, or a feeling which happens to strike deep enough, the realization of myself existing - sometimes without having any particular knowledge of that what is now dimensional for me -

in any way that I then know that my thought happens to think, my thought, my brains, and that my feeling happens to feel - but that there is a totality of something in me existing, I say as a point, which for me is, as Infinity, the starting point for my Work. Because I first find out what I really am.

That is why so many times we talk about ordinary life, trying to find out by means of self-knowledge what it is that I'm talking about when I talk about myself and my experiences. And that gradually in that kind of a process of the acquisition of self-knowledge, I go a little deeper than the surface, and sometimes I'm stuck, and I cannot continue, I have to wait; but I will continue to dig and dig. It may be I hit rock, maybe I have to have dynamite sometimes, maybe there is just a clay layer and it's too thick, and I cannot even use a shovel. Who knows what all difficulties I will have to go through when I want to get to my inner, inner Life? But after all that is the purpose now: to get there, so that I can, you might say at such a time - and I've explained it - you meet God in the inner, inner chamber of yourself. Sometimes I've said it is as if when the door is opened - and it is a difficult thing to open it, because it's a one-way door - it opens only to the outside, you remember. It means it brushes me away, and that what enters comes to that little bit of a room and there is God sitting at the table. It sounds blas--blasphemous and it sounds as if I'm irreligious, and it sounds as if I want to bring God into all kind of nonsensical statements. But what is it that I really find when I come to myself within? I call it still inner Life but I say no, it is more than that; it is something that is always there, permanent. I cannot find any other word for it that Life. What is Life for me?

I was reminded of that today, because I go into my eighty-first birthday, my yer--my year, eight, one; nine. I explained that on Sunday. In reverse it is

eighteen: two times nine. I found out today and I didn't know it, that eighteen is represented in Hebrew by a certain letter, a certain--certain sign you might call it, looks like an 'N'--an 'N', and that that same symbol represents Life. Of course it is obvious, at eighteen I finish with my ordinary growth of the physical body and then it is ahead of me, my life; that is, the development of the other two centers. Very soon I get stuck in that third period of nine. And when I reach twenty-seven a great deal is already settled for me, mostly because of the demands of the body, and having then already taken on a hell of a lot of responsibilities which I cannot carry really, and for which then there is very little time left for the development of my real Life. This is what I blame the conditions of the Earth for, and not understanding them, I go along with them because I don't know any better. If I did know about Life beginning at eighteen, that's good; then I know that there are several periods of nine ahead. And when I finally reach eighty-one - the eighty-first year ahead - it is full of life because then it starts to grow in different directions.

That's why I say this period is right for me. I'm there and I can now go in any direction I wish. And we will apply it to Work and to contact with each other, and to have freedom from ordinary habitual ways of having meetings at certain times, and eliminating them, and put in their place life of your own, with me, perhaps being able - I say very much perhaps - to help you; because it is your affair and not mine. And all I wish is to create such conditions that you can evolve; and perhaps you can utilize a few moments that I can recall of my own life which have been significant, and which of course for me, in that kind of a meaning, has given a certain advantage which I still call maturity.

It is needed to understand why this inner, inner Life when it is reached gives me Life to wish to Work, so that then Work starts from there. Work starts all the time with God. Work starts constantly with the realization of evolution towards Infinity. When I reach the center part of myself which is indelible - always there as a central point of gravity of the totality of my Life - that for me is my God and I pray to that. That is for me the closest to me. That has nothing to do with any kind of bible, or dogma, or doctrine, any kind of philosophy, any kind of religion, philosophy of different kinds, anything that has to do with all the different so-called 'sciences' or 'esoteric knowledge'. I don't need any of that to come to the realization of my real Self. This is where the motivation for Work starts. It is there that one knows that one is not only mechanical, and that there is a form and that it has to be followed in accordance with the Laws of the form, and that there is Life which is bound; but there one has the contact with the real wish to grow up and out and free from that. I say the only way from there on is out. From there on it becomes Participation.

The whole preliminary of the note DO is still the note DO. I'm not moving from the note DO at all. I still am unconscious. I only turn towards the possibility of a Conscious area, even when I make attempts for so-called 'Observation' or 'Participation' - no, not Participation as yet - for 'Impartiality', for 'Simultaneity'. It's still my mind as it is now which predominates. I get a little closer when I say Presence. Presence of what? I cannot say 'I'. It is true, it should be there, because 'I' is the representation of God in me, in my life. And I can say the presence of 'I', but what I mean is Presence of something higher. For me I call it God. It is as if this, for one moment then, opens up my inner,

inner Life and it is present to me - not outside of me - within me. That's where it belongs and it will stay there until it can come out. The presence for myself emotionally simply means that there is a realization of an existence of something which is not my ordinary life, the realization of the existence of a point which has for me no further measure and is Infinity for me. That is the presence I'm talking about, and for that I start to feel, and for that I have deep emotional states, and for that I have intense devotion. This is what is caused by the presence of that when I once realize that it exists, and that, you might almost say, that it is mine; because that I don't have to say thank you for to anyone. And it is not maintained because of the good help of so-and-so and someone else. And it's not even God who has given it. It is my birthright. It is the way my individual, that is individualit--individuality has a birth and it has the right to the existence of inner, inner Life.

So all of this, what I call the beginnings - cultivating the soil - all of that what is meant by A-B-C is nothing compared to what comes. Try to understand that. The road towards Consciousness only starts when I really have a certain inkling: this is me; when I know that I cannot expect 'me' to be different from what I would like it to be, but it is so, and the acceptance of myself in time and in space, that I accept myself in all quantity of manifestations by the realization of the quality of each one of them; that for me that what is my inner, inner Life is the crucial point. And then planting my point of gravity there, I start to Work; Work my way with that what is being set free, towards my outer life, towards that what is Essential first, and there I say it will form the sixth sense. It will help that what is Essential to become conscientious. And then it proceeds

to the surface where my mind functions now, and where gradually this mind in the surface, being used the way it was, now will come under the influence of what I call the seventh sense.

It is then that all the products, which I make in my ordinary unconscious state, will have to be used for such purposes of further development and growth. That is what I call then the evolution of myself - still as man, remaining man on Earth - and having the possibility of fulfilling in this lifetime the requirements for becoming a Harmonious Man. Because that is what I wish now, since I know only this; I can have all kind of belief about spiritual worlds, but I'm not going to take that chance. When I come to it, so much the better if I come more and more pure. The purer I can be, the better it will be for the totality of an understanding; and whatever it is that I understand now, why can't I understand spiritual existence now, even with this body and the requirements? Why isn't it possible for me to have an Emotional body now with this physical body, when that what is physical has pu--has been put in its proper place? I'm not destroying anything about my personality. I just want to recognize - for what it is worth - that the value is judged from inside out; and that then what I wish to do with all of it, all of it - my total quantity of all cells, some supporting, in their place supporting me, some wishing to grow out to become something else in my wish for them to be used for the formation of maybe Kesdjanian body, maybe Soul body, all coming from what I am now with the realization of Infinity within me having the contact with the totality of Omnipresence.

Try to see these concepts as belonging to man when he wants to Work; because only when he Works will he understand these kind of a things in this way; otherwise he gets stranded in all kind of terminology with words, and the

words will remain an ersatz for him. He will not come to the reality of what is there actually for him to be within himself. And in such--at such a place words will fail him. All forms will fail him. You can say he has a sigh; even that will fail him. That's why it's so difficult to try to imagine and even, you might say, to try to live in accordance with the rules of Absoluteness.

I still say it is possible to have such insight at times, and to have with that insight such a burning desire to set all of it free and not just a little atom; and that then Work will begin in the participation with everything that is my personality and how it is made up. You might say that this 'I', coming from within, because it becomes united with my attempts of purity, coming from my unconscious mind and unconscious feeling, wishing - I called it Prince Charming - to become for that the Savior, the wish that the Savior as Christ, comes to me in my life, telling me how that as Work becomes the mediator towards God, and to give me the understanding of the reality of God within one. Otherwise, I never would be able to understand what is the meaning when Jesus Christ tells that He and the Father are One. But it is a father and I have no father. I just have a little bit of a nonsensical kind of a brain that pretends every once in a while to be so clever. My body, I know it; it is there in that central point and then it starts. There is a road, I have to make it. I stop over at the emotional station. I create something because I know I need it. I say I have to have something to live in my Kesdjanian body. I want to make it now with pure emotions. I want to make it now in impartiality, because that I've learned, but now I want to make it. I know what it is; I've had some experience; otherwise I never would have



reached the insight, the inner, inner Life of myself. But having reached it, or perhaps even accidentally having experienced it, I now know what I wish.

I want to become impartial in an emotional state in order to give my emotional state the impartiality of being able to exist without my body. That is Impartiality. When the emotional state can function completely free from anything else, it is impartial in itself and has a world of its own. And exactly the same thing applies to my mind. When my mind can function intellectually, pure intellect as collector of facts, without interference of anything else, without even the necessity of an activity; then it could become valuable for my Soul. I say without any desire for activity. You see what is meant by that. When there is no desire for activity, there is no desire to put anything in any form, neither words, nor activity of the body. Then it is as three centers, this time ruled by Infinity itself, as belonging to Infinity, but having full-grown and reached in their own Infinity; and all that is needed is to take away the concept of a center and to let that what is the quality of a center flow. You understand that?

What takes place in the fall when the leaves turn? You see, the cells when they are alive are separated from each other and under the microscope you can see it. And the different liquids and saps that are in each individual cell of a leaf are separated by a very thin membrane. The cells are not connected, but each has life. Now, the membrane dies when it gets too cold; it shrivels up. And as a result the liquids, in the different cells of the leaf, mix. And there happens to be certain substances which we call dyes, which become color when they are mixed with other substances. The main substance for the red color,

for instance, of the leaves is Anthraquinone, chemically recognizable. And it becomes visible when the cell membrane dies and there is a connection between them, between the cells, and the total leaf turns in color. That's the secret of the fall. That's the secret before everything disappears, before Life when it has lived--outlived its usefulness for that particular cycle of this year, and is no longer needed for the maintenance of life in this season, dies. This takes place when the three centers, when they have been full-grown and know it's own existence as Infinity, something that has held them together as a center, and mostly the concept which is still in the mind, also disappears; and when that shrivels up, the unity becomes One in the totality for a man to become white - not the colors as we know in the fall, that belongs to the Earth.

When a man joins in Unity as three full-grown centers or bodies, such a man is light and becomes White Light. It's the image of the Sun, as the Sun ought to be. It is the Consciousness of a man, when he is actually the head of the totality of his Life existing as a Harmonious Man; in which then, that what is Consciousness takes the initiative; and that what is there at his command is his body as a servant - not reduced, simply placed in a certain relation towards that what is the life-giving force and dictating what is and what are the rules of Infinity, so that even the body will know that it is under that influence and has to follow such command. This is how the Will of a man is expressed, and that what remains - the relationship towards all Infinity - almost I would say a contradiction in words, because Infinity, it's either Infinity or it isn't, so all Infinity is nonsense; but we use it in order to indicate now where we come from, and not as yet being completely comprehensive of that what actually is taking place - it is for a little while as if there is still a separation,

because of the newness. The realization, exactly the same as that what are the consequences of the organ Kundabuffer - not being in existence any longer as a law of Kundabuffer but only the consequences which remain in the mind of a man and force him, every once in a while, not to think as clear as he ought to - as he ought to think - that in the same kind of a relationship, when a man finally becomes then One with All, that he is All and All is One.

These kind of aims - you must think about it. You have to remember it. You can, when you are by yourself. You don't have to use high-falutin words, and it is really not necessary to go too deep into philosophy. Your Work is at your hand; it is right now, and it's either now or never; also that you must understand. An opportunity which is now and you don't take is twice as difficult tomorrow. Don't postpone. Don't believe that your rein--reincarnation at the present time will make it easier for you to reincarnate in an easier way and allow to understand your Karma later on. It's going to be twice as difficult; and then it will be four times as difficult, and then six times--sixteen times as difficult. You remember the chessboard and the problem of Seta - I do not know - how many grains can go on all the sixty-four squares - the totality of the output of all the grain produced in Babylon. That's how it is going to work. That is how, because of this tremendous weight on the shoulder of a man, he will not be able to carry it, and in the end - unfortunately the Bible says that - he will be thrown to outer darkness in which there will be gnashing of teeth. It is that where then that Life leaves a man; and then without the benefit, and to no one's credit, but nevertheless leaving the prison, will be-- again become total Life as existing in the total Universe.

I know --I know, I know I talk about these things a little in a philosophical way, and I want to keep my own feet on the ground when we talk about Work,

and all the time trying to understand what is the meaning, the motivation, the wish, the real wish to find out what are the words and what do they mean; to use the same one, to have that language, not to have to do it over and over again. But mostly the language we learn in words has to reflect in the language of our postures, the language of our behavior - not the language of your mind - but the language of the reality of a person as he happens to live on Earth, with aspiration and inspirational qualities both for his emotional and his intellectual states, both wishing to develop into full-grown bodies. The language for a man is the way he lives, the way he behaves, the way he holds himself, the way at times he can express a few words, but mostly the way he is considered in the presence of others, the way he can be meek and can, if necessary, admit and humiliate himself in the presence of that what he knows is worth much and much more, ten thousand times more, than what he ever thinks he is. That kind of anti-conceit, that kind of killing of one's self-love, that kind of not wanting to be vain; if a man can learn that he will learn the riddle of the Universe. If he cannot learn it, in truth, he'll have a hell of a time, and it will prevent him.

You will be on your own more and more. You will have a chance between Heaven and Hell; because if you don't wish to stay in Purgatory, you will settle for something that is a little easier. I hope you stay in Purgatory; because with that you will be reminded, with all the beauty of the world and all the lovely things around you, that that is really only an indication to make it a little bit easier, because when you suffer, I assure you, you will suffer for the sake of Freedom.

I'm glad my birthday came. You might say it's over now. I'm in my other year, the next one. And the next year will be different because we'll settle very soon with what I have set out--tried to do in the beginning of this year: to talk about the application of Work in daily life. For that you have some information. Now you Work, now you keep on Working. A few more meetings, then that will be over, and I hope that your life will be much and much richer because of it.

Goodnight. (Okay, John.)

END TAPE

Transcribed: Jacques Hems  
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